

## Riel Extolled by Senator As Great Canadian Statesman

Ottawa — Louis Riel, the Metis executed in the 1880's for leading the Northwest Rebellion, was described, on Feb. 2, in the Senate as a great Canadian statesman.

Senator George H. Ross (L.— Alberta) said Riel was an unselfish and humane man who attempted to protect the Metis and Indians in the old Manitoba settlement of Red River.

"When prejudice vanishes, writers of history will, no doubt, place him in the front rank among the most eminent of Canadian statesmen", he said.

Senator Ross referred to Riel as he urged the Government to give Canadian Indians a better deal.

He said Canada treated Indians in Riel's day in a treacherous and barbarous manner and has since treated their descendants as an inferior race. They had been humiliated and had in large measure lost their self respect.

"In view of the maltreatment the Indians received from Canada in the past, we can well afford to be generous and spend much to help them and the Metis who have been brought up as Indians on reserves to become rejuvenated", Senator Ross said. "Financial assistance should be given to Indian families by Canada sufficient to induce the more ambitious to become emancipated.

"We should strive to build up a desire in all Indians to become emancipated and proud of their race.

"It is cruel to sit idly by while the Indians suffer for the necessities of life; it is economical-

ly unsound to have that great body of potential creators of wealth continuing to live largely in idleness; it is inhuman to have a portion of our population cooped up on reservations and treated as a lower race."

### Would Extend Franchise

OTTAWA — Voting privileges for all Indians living on reservations are sought in a resolution placed by James Brown, M.P. for Brantford, on the House of Commons order paper.

He seeks removal from the Elections Act of the provision which now disqualifies the Indians in general.

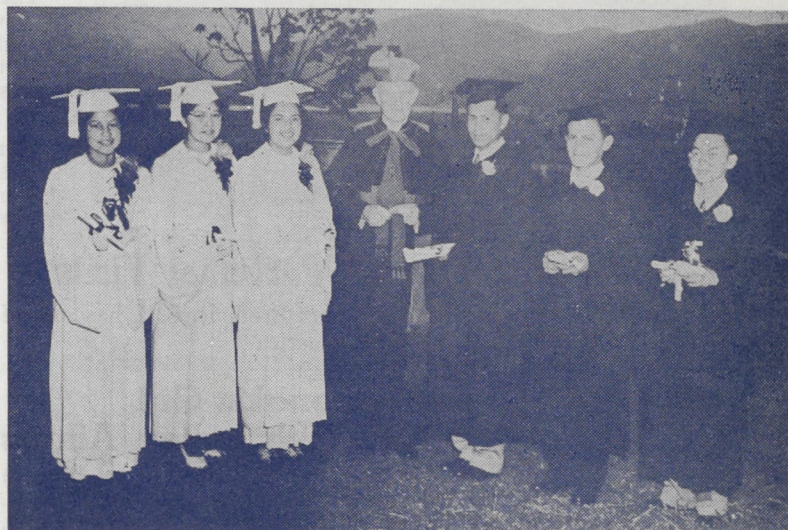
At present the franchise is limited to reservation Indian who are war veterans or who pay taxes, and Indians living off the reserves.

Mr. Brown said he had no intention of impairing the status of Indians as allies of the Crown, nor of changing in any other way, their rights and privileges or the law respecting them.

### CANADIAN PLAYERS

Moosonee, Ont. — The seven member troop of the "Canadian Players" presented Shaw's 'Saint Joan', at Moosonee, on January 6. A great number of Indians attended the performance with deep enjoyment.

### SAINT MARY'S HIGH SCHOOL GRADUATES — 1952



Left to Right: Shirley Pettis, Mary Louise Bull, Amy Charlie; Center: His Exc. Archbishop W. M. Duke; Right: Norman Shaw, Leslie Andrew and Joe Alec.

(Story on page 5)

## PLEA FOR FULL CITIZENSHIP

Brantford, Ont. — Elliott Moses, of the Oshweken band, told members of the Brantford Civitan club on January 18th, that the 150,000 Canadian Indian cannot be considered as citizens under present federal status.

Mr. Moses, former lands and titles officer at the local Indian office, defined citizenship as "enjoying all the privileges a country offers, as well as observing all laws and responsibilities, and complete political freedom."

"Since the discovery of America", he said, "the early settlers branded the uncivilized Indian as something other than a person.

Although the early missionaries were helpful and sincere, they thought of all things Indian as being inferior. This has had a tendency to produce an inferiority complex in the Indian."

### On Equal Basis

Referring to the Maoris of New Zealand, Mr. Moses said they had progressed on an equal basis with the white race since the early settlers gave equal citizenship to them.

He added that the Government is taking steps to raise the Indian to full citizenship. He noted that the Indians in Canada were not victims of racial discrimination.

**EDITOR'S NOTE** — Although early settlers in upper Canada may have branded the Indians as inferiors, this was definitely not the attitude taken by early missionaries who, from the earliest times, have endeavoured to bring education and civilization to the Indians, and have always treated them true equals.

## SUPERVISOR OF SOCIAL WORKERS

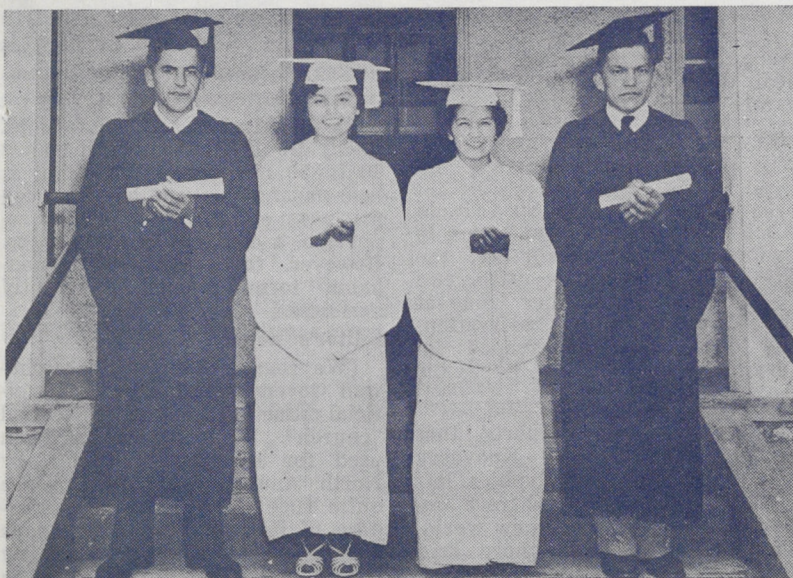
Miss Margaret S. Payne was appointed Supervisor of Social Workers with the Indian Affairs Branch, in Ottawa, Jan. 13.

Born in Truro, N.S., she graduated in nursing in 1932; she then joined the Truro Victorian Order of Nurses. Later she became director of the Truro Children's Aid during five years and whilst in service, she undertook her studies in social work.

She attended the Maritimes School of Social Work in Halifax for two years where she graduated in 1951. She joined the Indians Affairs Branch as Social Worker for the Maritimes region that same year.

● One of the rarest finds of prehistoric Indian petroglyphs — picture story rock carving — was located about the middle of May about thirty miles northeast of Peterborough by three mining men.

### SAINT MARY'S HIGH SCHOOL GRADUATES — 1953



Charlie Scotchman, Marie Alec, Rose Pettis and Nicholas Andrew.

(Story on page 5)





YMA SUMAC

## Travels 1,600 Miles On Parochial Visits

MONTREAL — Rev. Father Georges Brodeur, S.J., has one of the most interesting parishes in North America.

It has an international flavor, extending from nearby Indian reservation of Caughnawaga to Detroit, Buffalo, Rochester and Brooklyn — a distance of 1,600 miles.

Father Brodeur, pastor of the Roman Catholic mission of St. Francis Xavier in Caughnawaga, really travels when he makes his annual parochial visits.

He has spent most of his priesthood administering the spiritual needs of the Iroquois nation's Mohawk tribe and has more than 3000 parishioners.

Like their nomadic forefathers, who wintered in warmer climate and spent their summers hunting and fishing near Caughnawaga, the tribesmen of today work in the United States and holiday in the Indian reservation.

They maintain two homes. This is possible because they pay no property, school or water taxes and no immigration bars impede them at the Canada-U.S. border.

However, their sojourn in the U.S. is more expensive because they are subject to the same financial obligations as the white man. This is offset by the \$3.25 an hour they earn as bridge builders.

## Fascinated By Movies

St. John's Nfld. — A group of Eskimos and Indians in one of Labrador's remote settlements recently watched in fascination their first movie.

One 82-year old woman liked it so much that she asked for two more showings of the film; her request was granted.

Movie projectors are now operated by the Oblate Catholic missionaries and by the Moravian missions.

Most of the projectors now in use are owned by the communities; at first, they were loaned but after a time the Indians or Eskimos contributed sufficient fish or furs to pay for the machines.

## Indian Artist from Perou Sings in Ottawa

Yma Sumac, colorful South American Indian singer, sang in Ottawa's Capitol Theater with her orchestra, dancers and fellow singers. The house was sold out to capacity. Everyone seemed to find Miss Sumac well worth waiting for.

### Attractively Presented

The dances were for the most part attractively presented, and ranged from straight story-telling with humorous details to what is called, for lack of a more precise title, interpretive.

Of the latter, the most impressive was a 'drama of the whirling mother earth', in which wildly flying names of hair represented "the tears and distress of man as the world is driven toward chaos."

## First Christmas Carol Composed by St. Jean Brebeuf

NEW YORK, N.Y. — What is believed to be the first American Christmas carol "Jesus Ah-tonhia" was written in the Huron language by St. Jean de Brebeuf, S.J., about 1641. This is revealed by J. Vincent Higginson, New York historian.

St. Jean de Brebeuf arrived in Quebec in 1615 for missionary work among the Indian. He was Superior of the Jesuit missions of New France from 1634 to 1638; he died March 16, 1649; was canonized as a martyr June 29, 1930.

### Use of Vernacular

Higginson's study shows that Iroquois Indians, members of the Parish of the Nativity of Our Blessed Lady in La Prairie, P.Q., were permitted to have the words for Mass and Vespers sung in their native tongue by a special Apostolic Indult of Clement IX in 1668. The permission was extended to all the missions of the New World.

The missionaries also composed hymns in which Christian beliefs were explained in the Indian dialects, and of this class was St. Jean de Brebeuf's first Christmas carol.

## DIES FROM BURNS

Sydney, N.S. — Six-year-old Alice Francis died from burns in Sydney hospital January 5th; the little girl was alone with two younger children in her home at the Eskasoni Indian reservation; the other children escaped injury.

• Moscow radio reports that Soviet scientist Yury Knovosov has unravelled hieroglyphics left by Maya Indians long before Columbus discovered the new world. The broadcast heard here said Knovosov succeeded where American, British, Spanish, German, French, Italian and Dutch researchers failed.

## Peyote Cactus Drug Seized By Customs

A cactus plant which thousands of North American Indians recognize as the foundation of their religion isn't welcome in Canada, although there are no laws prohibiting it.

RCMP and customs officials at Winnipeg made this known recently when they reported that a number of peyote buttons have been seized from Indians crossing into Manitoba from North Dakota.

Customs men were able to seize the peyote because the Indians had not declared it. In cases of confiscated, even though they can be legally imported. And it was indicated that all possible steps will be taken in the future to prevent peyote from being brought in.

Peyote is a drug and a mysterious one. Sometimes it produces hallucinations and its users tell of entering a new world of time, space and color. Peyote grows mainly in the valley of the Rio Grande. It is a small carrot-shaped cactus that grows wild and the peyote button is a bitter-tasting section snipped from the top of the plant.

The button is dried and, in peyote ceremonies, is either brewed and then sipped like tea or else chewed. The Native American Church, which has an estimated 5,000 members in the U.S., uses the peyote in its ceremonies.

To the Indian it is good medicine, but the white man does not agree. Attempts have been made recently in the U.S. to suppress its use, and the Indians there are fighting tooth and nail to keep peyote a part of a native cult.

It is a Christian church, although there is much of the Indian in its ways of worship. In its ceremonies the peyote plays what the Indians say is an indispensable part.

## Use Native Rites

REGINA, Sask. — The "Native American Church of Canada" has been incorporated recently under the Saskatchewan Benevolent Society's act; it is dedicated to use of hallucination-producing peyote buttons.

Its president is Louis Sunchield, Rocky Mountain, Alberta; it claims 40 to 50 members. The ritual is near-pagan; the use of the drug produces effect similar to schizophrenia, a common mental illness. However, these effects are non-habit forming and apparently harmless.

### Editor's note.

(We regret that the Saskatchewan Government has given its official sanction to this so called "church". While peyote has been used for hundreds of years by North American natives, we are quite sure that the primary purpose of its use is not a religious one; there is something radically wrong with people who have to resort to the use of narcotics in order to be able to "talk to God from the heart". Editor's note).

## Abenakis Girl With Indian Affairs

Ottawa — Miss Irene Hoff, a member of the Abenakis of St. Francis Band at Pierreville, P.Q., is the Indian Affairs Branch custodian of all Indian election records.

She is keenly interested in the growing sense of responsibility shown by women members, and particularly pleased at the greater part played by women in band affairs, with 57 women currently holding office.

Miss Hoff served as a nurse's aid during the second world war; she now works part-time in the C.W.A.C. (reserve) holding the rank of Sergeant. She studied at the Chisleau Residential School then attended a business school in Ottawa.

## Seaway Threatens Caughnawaga Homes

CAUGHNAWAGA, P.Q. — The St. Lawrence Seaway project will affect part of the Caughnawaga reservation, especially the river shoreline. Mayor Joseph A. Bauvais insisted that his people would never surrender any portion of their river lands. The Caughnawagas argue the seaway channel will restrict their use of the Indian territory and eliminate considerable profits.

The Mayor hopes that his people will get proper and equitable compensation for any land expropriated for seaway purposes.

### FULL COMPENSATION

OTTAWA, Ont. — Hon. Lionel Chevrier, Chairman of the Federal Government's St. Lawrence Seaway authority, reassured the Iroquois Indians occupying the Caughnawaga reserve near Montreal that none of their homes will be taken for seaway purposes without full compensation. It is expected that preliminary work in the Caughnawaga area of Lake St. Louis might begin sometime in 1955.



## May Attend Ontario Public Schools

Orillia, Ont. — By next fall, children from the Rama Indian Reserve, north of Orillia, may be attending public schools in that city, if a decision is reached to that effect.

The suggestion of having Indian children attend Orillia Schools was put forward by the Indian Affairs Branch to give Indian children the same educational advantages as other groups.

Were a contract signed it would be for a ten-year period, during which the school population at Rama is expected to be between 45 and 65 pupils. If the Orillia school board accepts the proposal, it would receive immediately a capital grant of \$33,000.

Under the present proposal, grades 3 to 8 would attend school in Orillia.

### At Wallaceburg

A query concerning Indian school children was sent to the nearby Wallaceburg Public School Board; in its reply, the Wallaceburg board stated that Indian pupils are accepted by the others, that they are neat and dress well. However, their general academic standard was low in comparison to other pupils.

### Saugeen Pupils

At a meeting of the Southampton, (So. Ont.), school board in January, a request from the Indian Affairs Branch was made that the school board give consideration to having pupils in grades 4 to 8 now at the Saugeen Indian village school, attend public school in Southampton.

This plan of having the Indian children attend public schools is in force in Sarnia, Wallaceburg and Peterborough; the policy of the Indian Affairs Branch appears to be to integrate the Indian children as much as possible in the provincial schools.

## Named to Committee

THESSALON — John A. Fullerton, MPP for this riding, announced the appointment of William Boyer, a member of the teaching staff of Garnier College, Spanish, to represent the Indian residents of Algoma-Manitoulin on the newly-formed provincial welfare organization for Indians.

Investigations carried out throughout the province during the past two years by the select committee on Indian affairs resulted in the committee being set up.

The three-man body will meet in Toronto about six times each year.

### ADVENTURER DIES

Timmins, Ont. — A trapper prospector who came with the vanguard of adventurers to open up the north, Billy Leclair, husband of the celebrated Chippewa Indian women hunter, Maggie of Kamiscotia, died in their log home on the shore of Lake Kamiscotia, 20 miles west of here.

## Industrial Sites Sought At Sarnia

SARNIA, Ont. — A special committee has been formed in Sarnia in order to obtain sections of the Sarnia Indian Reserve for industrial purposes. The committee will hold consultations with members of the Indian band, the Ontario Government the Federal Government.

The mayor of Sarnia is aware that nothing can be done without the friendly cooperation of the members of the band. The Indian reserve land is probably the most valuable industrial land in the country; the Ontario municipal board had forced the reserve on to the city of Sarnia at the time of annexation.

## Reject Oil Leases

LONDON, Ont. — Fighting to hold on to their privated hunting grounds, older members of the Walpole Island band have successfully fought off several companies in search of gas deposits.

Had the band given consent, it was expected that at least \$40,000. would have been realized through yearly rental, on a 10 year lease.

### Home rebuilt

The new home for Mrs. Vera Jones, of Walpole Island, and her son, only surviving members of an Indian family in which the father and five children perished in a fire last July, is being rebuilt.

Volunteer Indian labor and help from the Canadian Legion were greatly appreciated by Mrs. Jones.

## Unusual Accident

Lindsay, Ont. — Harvey Powless, a husky Indian employed on the construction of Lindsay's new water tower was hit on the head with a hammer the other day in a most unusual manner.

Powless is reported to have been standing on the ground below the tower when a four-pound hammer came hurling down. It hit him on top of steel crash helmet with such force that it flattened it and inflicted a painful head injury. He is recovering in Ross Memorial Hospital.

## Cancer Cases Studied

TORONTO, Ont. — The Indian and Eskimo populations of Canada were believed until recently, relatively immune to cancer.

However, recent studies made by the National Cancer Institute show that from 1948 to 1952, 327 cases of cancer were reported. This is less than would be expected for a corresponding group of white people in Canada.

While cancer of the skin is less frequent among Indians, cancer of stomach, bowel and of womb are apparently more frequent.

"In vain you will build churches, preach missions, found schools; all your good works, all your efforts will be destroyed, if you cannot at the same time wield the defensive and offensive weapons of a Press that is Catholic, loyal and sincere." (St. Pius X).

# THE INDIAN MISSIONARY RECORD

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The Indian Missionary Record is published by the Oblate Fathers under the auspices of all the Oblate missionary Bishops and Provincials of Canada.

## Higher Fur Prices

Toronto, Ont. — The January fur auction sale held in Toronto brought higher returns for furs; trapping is still a very large business in the province; 75% of the 15,000 Ontario trappers are Indians.

The provincial Department of Lands and Forests has allotted whole trapping areas to the various bands; these in turn, are subdivided into family zones within the area and finally broken down into individual quotas for each member of the family.

## ELECTED CHIEF

PETERBOROUGH, Ont. — Veteran Chief Norman Marsden was re-elected chief of the Mississauga Indians in January; two Councilors were re-elected by acclamation: Amos Marsden and Alfred Loukes.

The 73 year old Chief begins his 25th year as Chief of the Alder-ville reserve.

## Money in Blueberries

One who has been in touch with the blueberry picking activities of Indians in the eastern section of Thunder Bay estimate they have earned about \$40,000 this season.

One canning company bought 15,000 baskets from them. The sum of \$40,000 spread among 100 or more Indians need not be described as lucrative.

## PIONEER SCHOOL

The "Little School" of the Jesuits at Quebec began instructing French and Indian children in 1635.

## TCHIPAMOWIN

MOOSONEE, Ont. — A new publication in Cree, using syllabic characters is published for the benefit of the Cree Indians of the East coast of James Bay.

It is called 'Tchipamowin', News, and is edited at Old Factory. The magazine is mimeographed and illustrated. It will be published several times a year.

## AIRLIFTED HOME

Midland, Ont. — Sixteen Christian Island Indians, stranded by bad weather and ice on the mainland, were flown home January 31; they had come to buy provisions, as some of the families were badly in need of supplies and could not get back home.

## Thunderbird Visits

### British Isles

Saanich, B.C.—Chief Thunderbird of Brentwood, B.C., well known Indian wrestler, is now on a tour of the British Isles.

A poster describes him as 'Red Indian Champion of Canada and U.S.A. and ruler of the Saanich tribe'. Canadian Indians are expected to wear feather Head-dresses; Britishers would be disappointed if they did not. This notion was well exploited by the promoters, even if this form of attire is not indigenous to the Canadian west coast. It certainly did impress the inhabitants of England and Ireland. More people were attracted to the fights than were interested in wrestling itself. Everywhere he has appeared there has been a full house sign display long before the start.





**INDIAN TRAPPERS** — Two Saulteaux Indians from northern Saskatchewan board a bus for home after attending the sixth annual trappers' convention at Prince Albert. They were the only Indian delegates wearing the ancient hair braids. They are John Bluebell (top) of the Nut Lake reserve and Fred Mosto of Weekes.

## Trappers Meet In P.A.

Prince Albert, Sask. — 75 Saskatchewan trappers delegates assembled at their sixth annual convention late in January.

They were warned that if they did not harvest their quotas of beaver and muskrat, their livelihood might be at stake. If quotas were not taken, over-crowding of animals would result and consequently disease could set in and wipe out the beaver and muskrat population.

It was stated during the convention that the present fur marketing service gets more money to the trapper and provides better control of trapping; if pelts are to be marketed openly, total payment for pelts would not be much if any more than the advance on pelts trappers heretofore received.

Mr. Hugh Conn, Indian Affairs' official, said marketing of fur was a joint-provincial-federal effort and any change must be approved by both governments.

## STANLEY SCHOOL

A new one-roomed school will be opened shortly at Stanley in Northern Saskatchewan for 30 Indian and Metis students, according to Northern school superintendent Harry Waugh. The school is being provided by joint effort of provincial and federal governments.

## Historical Names

Winnipeg, Man. — Several names in Western Canada are associated with historical events; of interest to our readers we note:

1) **Grand Rapids** — Indian reserve of Swampy Crees, translation of the Indian name misepawistik.

3) **Keewatin** — District; Cree expression applied to the north wind.

3) **Kiskissing** — Lake and river, Cree Indian for 'cold'.

4) **Lac-du-Bonnet** — Village; applied to a portage so named from a custom the Indians have of crowning stones laid in a circle with wreaths of herbage and branches.

5) **Manitoba** — Island, province and lake; manitou-wapow (Cree) or manitou-bau (Ojibway), means the strait of the spirit (manito) so named from the belief among the Indians that a spirit beats a drum on the island when the waves rush against the beach causing a roaring sound among the pebbles.

6) **Miniota** — Sioux for 'much water' (Assiniboine river).

7) **Minnedosa** — Sioux word meaning swift or rapid river.

8) **Minnewakan** — Sioux for holy or mysterious water; also alcohol.

## SAM SWIMMER DIES

Cut Knife, Sask. — Sam Swimmer, Chief of the Sweetgrass Cree, died December 23, in the Battleford Indian Hospital, at the age of 82.

Chief Swimmer was born in the Red River region; his father was Yellow Man Blanket and the story is told that the Chief got his name when he was pitched out of the pouch on his mother's back into the water. Instead of sinking he appeared to be swimming.

Chief Swimmer was one of the last residents of the region to remember the battle of Cut Knife Hill. He was a great athlete in his younger days; it is claimed that he once ran 75 miles in one day.

Chief Swimmer was noted for his oratory in the Cree language; he was highly respected by the band, typifying the old style of the 'noble red man'.

## Northern Manitoba Airlift

THE PAS, Man. — Because of the freak freeze-up, air freighting may replace tractor hauls to northern outposts this winter.

In the past, tractors hauled heavy freight swings over portages and muskeg trails; owing to the mild season in December, several vehicles have plunged through the ice; even ski-equipped planes broke through the ice at Bigstone Lake and at God's Lake.

## Touchwood Nurse

Miss Christine Smits, R.N., of Lacombe, Alta, has arrived in town to assume the duties of Field Nurse, Indian Health Services, for the Touchdown Indian Agency.

Miss Smits was born in Holland and came to Canada sixteen months ago, during which period she was nursing at Lacombe, Alta. She received her nursing degree in England. Prior to her nurses training she was teaching school in Holland.

## Dr. R.G. Hepworth Takes Cardston Post

CARDSTON, Alta. — Dr. R.G. Hepworth, M.D., has recently been appointed medical superintendent of the Blood Reserve; he formerly worked with the Indians and Eskimos at Port Radium, N.W.T. Dr. Hepworth is replacing Dr. Harper who is transferred to the Charles Camsell Hospital in Edmonton.

## Cariboo Meat Plentiful

Dauphin, Man. — Natives in the Brochet and South Indian Lake areas of northwestern Manitoba are reported gorging themselves on caribou meat this winter.

The annual Caribou migration halted in that area some 350 miles north of Dauphin, instead of the usual winter yarding area at Oxford House and God's Lake.

● There are more than 2,000 Indian reserves in Canada, varying in size from a few acres to 500 square miles.

## Writes History Of Blood Indians

CARDSTON, Alta. — Miss Agnes Shade, daughter of Chris Shade of the Blood Reserve, completed her business courses recently at the University of Utah. She is now employed as a telephone operator in Calgary; in the October issue of the Alberta Telephones Magazine, she wrote an interesting three page article about her people in Alberta.

She traced the progress of the Indian from the early days telling of the treaties, early missionaries and education, progressive farming methods of today, improvements in housing and living conditions.

Miss Shade is an ex-pupil of St. Mary's Roman Catholic School in Cardston; her maiden name is Pox-Ko-Ki.

In conclusion she stated: "The biggest thing today is to give the Indian people, encouragement, help and opportunity. White people must also adjust themselves to the idea of meeting Indian people in business and professions and must learn to understand the Indians."

## Highway Delayed

EDMONTON, Alta. — Prospects for completing Alberta's portion of the Trans-Canada Highway by December 1956 are dim, according to Alberta Highways Minister Gordon E. Taylor.

The main reason for the delay are the extensive negotiation with the Morley Reserve Indians who complain that the Provincial Highways Department had not consulted them before recommending the new route to the Federal Works Department.

All grading for the new road which cut through the Indians' reserve, West of Calgary, could be completed if there is a dry Summer.

## Resident of Cardston Dies

George Striped Wolf, 40 of the Blood Indian Reserve at Cardston died Wednesday. He was the husband of Agnes Striped Wolf, also of the Blood Indian Reserve.

Funeral services will be conducted from St. Mary's School, Friday at 10 a.m. with Rev. Father LaFrance officiating. Interment will follow in the St. Mary's Cemetery.

## DROWNS IN WINNIPEG RIVER

PINE FALLS, Man. — Mrs. Margaret Courchene, 66, of Fort Alexander reserve, was drowned early in December when she walked into open water while crossing the ice on the Winnipeg River.

R. I. P.

## Oil Sought At Cowesses

BROADVIEW, Sask. — A drilling rig is boring into Cowesses Indian Reserve in the search for oil. The interested company is the Imperial Co. Ltd. The Cowesses Indians are quite hopeful that oil will be found on their reserve.



# 13 High School Graduates at St. Mary's Mission School



**SAINT MARY'S HIGH SCHOOL GRADUATES — 1954**

Barbara Gabriel, Margaret Julian and Mildred Andrew

(More photos on page one)

## Hunter Appointed To Blood Reserve

Lethbridge, Alta. — Lawrence C. Hunter, former R.C.M.P. and a superintendent in the federal government's Indian Affairs Branch since 1947, has been appointed Agency superintendent at the Blood Indian Reserve, succeeding Ralph D. Ragan.

The Blood Reserve comprising 350,000 acres is the largest in Canada.

Mr. Hunter was formerly Agency Superintendent at Fort Norman in the Northwest Territories. Later he was transferred to the Peigan Agency at Brocket, Alberta.

Prior to his departure from the honored by the Peigan tribesmen; Chief John Yellowhorn and Councillor Joe Crow Shoe presented Mr. Hunter with a beaded buckskin jacket; Mrs. Hunter was presented with buckskin gloves and a beaded purse was given to their four year old daughter. Native dances were staged in his honor.

Later this year, M. Hunter will return to the Peigan reserve to be made an honorary Chief.

## R. D. Ragan Honored

Cardston, Alta. — The Blood Indian reserve honored recently retiring Superintendent R. D. Ragan, who had served them for the past eight years. Nearly 1,000 Indians gathered in the community hall as a farewell gesture for Mr. Ragan.

Mr. Jim Bighroat was master of ceremonies; the numerous gifts bestowed on Mr. Ragan are an indication of his great popularity with the Blood Indians, as well

as with the residential schools staff.

The St. Mary's Catholic school honored Mr. and Mrs. Ragan in the school auditorium; Father Lafrance, O.M.I., presented Mr. and Mrs. Ragan with gifts.

The Blood Indian cadets corps also made a presentation; the corps had been organized four years ago by Mr. Ragan.

During the administration of Mr. Ragan, the biggest change that took place on the Blood reserve, was the housing programme. Since 1947, at least 100 modern insulated homes have been erected. Extensive farming and ranching programmes were implemented; improvements were made in farming methods and in the raising of registered stock.

A 140,000 bushel seed cleaning plant was constructed under Mr. Ragan; farming acreage has increased from 14,000 acres to 35,000, with modern machinery and trucks on nearly every farm.

Mr. Ragan has been instrumental in organizing a 4H Club on the reserve, last year, as well as numerous other clubs.

## CPR Lifeboat

### Now School "Bus"

Tofino — Christie Indian Residential school here has a new school "bus". It is a sturdy 21-foot lifeboat, replacing the school's 16-foot canoe which has proven inadequate for ferrying operations in the rough and treacherous beach waters in front of the school.

The lifeboat was donated by the CPR on appeal from Rev. M. D. Kearney, O.M.I., school principal.

Mission City, B.C. — A recent report was received from St. Mary's School, under the direction of the Oblate Fathers, in Mission City, B.C., which shows that in 1952, there were 6 High School graduates: they were Shirley Pettis, now teaching at St. Mary's School after graduation from Vancouver Normal School; Mary Louise Bull, who is expected to graduate from the Vancouver Vocational School, in practical nursing next April; Amy Charlie, now at home; Norman Shaw, now taking grade 13, by correspondence, hoping to attend Normal School in Vancouver next fall; Leslie Andrew, now Disciplinarian and Physical Instructor at St. Mary's School; Joe Alec, graduate in carpentry from Vancouver Technical School and now instructor at St. Mary's School.

There were 4 graduates in 1953: Charlie Scotchman, who has taken stenography at Vancouver Vocational Institute; he is now clerk in the Indian Superintendent's office in Lytton, B.C.; Marie Alec, graduated in stenography, at the Vancouver Vocational Institute last January; Rose Pettis, is engaged to be married; Nicholas Andrew is presently at home.

The 1954 graduates are 3 in number: Barbara Gabriel, Margaret Julian and Mildred Andrew; these three girls hope to begin Nurse's Training course in the Fall of 1955.

## Santa Visits Alexis Creek

ANAHIM, B.C. — In the mountainous section of the Chilcotin, in central British Columbia, constable George N. Hubbard, RCMP, decided to play the part of Santa Claus, while his wife pitched in and folks and firms near and far helped out.

This year Const. and Mrs. Hubbard made and delivered 286 hampers of treats, 89 lovely gifts and five bundles of food and clothing.

Recipients were mainly children living on the Anahim, Stone, Redstone, Nemiah and Anahim Lake reservations.

## Frown On Claim

British Columbia Indians frown at the claim of Chief Gwen O'Soup, of the Key Indian Reserve near Norquay, Sask., to be the first woman in Canada to be elected chief of an Indian tribe.

They point to two Indian women in British Columbia elected tribal chiefs last year under the new federal Indian Act of 1951.

They are Mrs. Grace Vickers of Kitkatla, near Prince Rupert, and Mrs. Helen Hunt of Fort Rupert, near Port Hardy.

## DIES IN CHILCOTIN

One of the most colourful Indians in the Chilcotin, who was known widely only as Old Mattie, died on Anahim Reserve December 26th. She was reputed to be 101 and was the oldest Indian in the Williams Lake agency district.

Old Mattie was extremely active most of her long life and Indian Agent Bill Christie says he can remember about six years ago when she still walked to Bull Canyon and back, a distance of about 14 miles.

## Sliammon Reserve

POWELL RIVER, B.C. — Chief Jimmy Peters was elected Chief recently; elected Councillors were Joe Dave Paul and Noël George Harry.

On January 29, Louie, son of Hyacinth Tom and of Emily Louie, was married to Evelyn, daughter of Joe Gallegos and Susan Timothy; Father F. Sutherland officiated.

On January 31, Barvey, son of Gilbert Francis and Lily Timothy was married to Mary Ann Nelson; Father F. Sutherland officiating.

## Dayschool Opened At Sugar Cane

WILLIAM'S LAKE, B.C. — A Day School for 30 pupils has been officially opened at the Sugar Cane reserve on January 3, by school inspector Wm. Mouat; Father Price, O.M.I., recited the dedication prayers.

Indian Agent William Christie, Chief James Louis and Mr. Tommy Wycotte spoke at the ceremony.

Miss L. Tanguay, from the province of Quebec, is in charge of the school; the building is a self-contained unit with classroom, teacherage and basement playroom.

## TB Death Rate Down

VANCOUVER, B.C. — Biggest improvement of the decade has been shown among the B.C.'s Indian population which had a 1949 death rate of 626 per 100,000; the 1953 figure is 72.6. The non-Indian death rate in B.C. was 11.5 in 1953.

In Manitoba only 12 Indians died of tuberculosis in 1954, as compared to 24 in 1953. Last year, over 12,000 x-rays were taken of Indians. By December 1954, there were 534 Indians and Eskimos under treatment in Manitoba.

## SECHLT WEDDING

Sechlt, B.C. — Father Sutherland, O.M.I., performed the wedding of Bernadette Joe, daughter of Clarence Joe, to Larry Belrose of Edmonton, Alta, early in January. Bridesmaid was Dolores Joe, Harvey Paul was best man. Over 100 guests were present at a reception held in the Indian hall.



## La future église Notre-Dame de Betsiamits



Les travaux de l'église Notre-Dame de Betsiamites (L'Assomption), dont nous publions une esquisse, commenceront à la fin de l'hiver 1955.

L'architecte est M. Edgar Courchesne, de Montréal, et l'entrepreneur général, M. Louis Fecteau, de Québec.

Le granit rouge qui entrera dans la construction a été taillé par Bussièrès et Frères, de St-Sébastien et, un groupe d'Indiens de Betsiamites, à environ trois milles de la mission. Le fer de la charpente et l'armature sont arrivés sur place en novembre. Tout le bois est préparé par les Frères Oblats.

Voici une première liste de noms des donateurs de Betsiamites et de Papinachois: la Compagnie Donnacona Paper, a envoyé une contribution de \$5,000. Cette compagnie qui fait les opérations forestières sur la réserve des Indiens a toujours été généreuse pour le village de Betsiamites. Les familles Joseph Miller, Xavier Miller, Joseph, Fernand et Lucien Gagnon, H. Roy et quelques autres, ont fait des dons remarquables.

Les Indiens se sont montrés très généreux. Le chef Paul Roch et 13 Indiens ont donné chacun \$100. Ce sont Joachim Adié, Gabriel Shini, Pierre-Paul Vollant, Joseph-Charles Xavier, Paul Picard, Roméo Rousselot, Michel St-Onge, Jean-Baptiste Hervieux, Pierre-Joseph Paul, Henri Picard.

(Vignette — Action Catholique.)

## Nos Saints Martyrs canadiens

L'année 1955 rappelle, entre autres, le 25ème anniversaire de la canonisation de nos Saints Martyrs et le 15ème de leur patronage sur le Canada. A cette occasion, l'Indian Missionary Record publiera, sous la signature du R.P. Adrien Pouliot, professeur d'histoire au Collège des Jésuites de Québec, une série d'articles touchant divers aspects de leur vie intérieure et de leur apostolat. Ceux qui prirent part au pèlerinage national des Indiens, en juin dernier, et qui assistèrent au IIIème centenaire de la Congrégation mariale des Hurons, sur l'Île d'Orléans, ne seront pas surpris que les deux premiers articles traitent de la dévotion de nos Saints Martyrs à l'Immaculée-Conception.

### NOS SAINTS MARTYRS ET L'IMMACULEE-CONCEPTION

Nous sommes en 1635. Revenus au Canada depuis trois ans, les Jésuites comprennent l'immensité de leur tâche et l'avance formidable qu'a sur eux Satan. Leur supérieur, le P. Paul LeJeune, le déclare franchement: "Il faut que ce soit le ciel qui convertisse la terre de la Nouvelle-France; nous ne sommes pas assez forts et nos imperfections risquent d'empêcher la conversion de nos Indiens. C'est pourquoi nous avons tous été d'avis de recourir à la très sainte Vierge Mère de Dieu, par laquelle Dieu a coutume de faire ce qui ne peut se faire et de convertir les cœurs les plus abandonnés." Et l'on décide de prononcer solennellement de triple voeu suivant, en l'honneur de l'Immaculée-Conception: tous jeûneront la veille de sa fête; les prêtres offriront chaque mois une messe et ceux qui ne sont pas prêtres, un chapelet; si, dans les douze mois, on peut élever une église en terre infidèle, elle sera dédiée à l'Immaculée.

Or parmi les Pères qui, le 8 décembre 1635, offrirent à l'Immaculée leurs travaux et leurs prières, leurs jeûnes et leurs messes, il y avait à Saint-Joseph d'Ironatiria, en Huronie, depuis un an, saint Jean de Brébeuf et saint

Antoine Daniel. "Nous avons célébré la fête avec toute la solennité possible, écrit le P. de Brébeuf au P. LeJeune, et nous avons fait le voeu avec toutes les particularités que vous avez prescrites. Au milieu d'août 1636, les PP. Isaac Jogues et Charles Garnier arrivaient à leur tour en Huronie. Le 4 décembre suivant, le P. Garnier se rend au bourg d'Ossossané en compagnie du P. LeMercier. Mais ils ont ordre de revenir à Saint-Joseph "pour la fête de la Conception de Notre-Dame". Car il avait été résolu, quelques jours auparavant, à l'occasion d'une maladie qui s'était abattue sur la mission, que l'on renouvellerait l'offrande de 1635, "pour supplier plus instamment que jamais cette Mère de miséricorde de s'employer auprès de son Fils pour la conversion de ces peuples, dont la misère nous perce le cœur."

Ce voeu fut renouvelé chaque année, dans toutes les résidences des missionnaires. C'est dire que tous nos Martyrs le prononcèrent, au fur et à mesure de leur venue au Canada: Brébeuf et Daniel, Jogues et Garnier, Chabanel et Lalemant, les deux "donnés" aussi: René Goupil et Jean de la Lande.

Durant l'été de 1642, le P. de Brébeuf, forcé au repos par le bris d'une épaule, était redescendu à Québec. Il y resta deux ans. Le retour de la fête du 8 décembre lui inspira de proposer aux religieuses de Québec, Ursulines et Hospitalières, missionnaires à leur façon, de s'unir au voeu des Pères par le jeûne du 7 décembre et une communion mensuelle. Monseigneur de Laval et ses prêtres séculiers, arrivés au Canada en 1659, entrèrent aussi dans le mouvement et, depuis bientôt trois cents ans, le jeûne et l'abstinence sont de règle au Séminaire de Québec, la veille de l'Immaculée-Conception, et le voeu s'y renouvelle chaque année "pour la conservation de ce pays et la conversion des infidèles qui y habitent".

Quels fruits nos saints Martyrs recueillirent-ils de leur confiant hommage à Marie-Immaculée?

"Il semble, écrivait de Québec le P. LeJeune un an après le voeu, que Dieu veuille affirmer que la sainte Vierge est immaculée (ce n'était pas encore un dogme) si on en juge par les grands secours qu'il donne à ceux qui honorent ce premier privilège de sa Mère... J'écrivais dans la Relation de l'an passé que nous avions baptisé vingt-deux personnes; nous en avons baptisé cent quinze cette année: quinze avant le voeu, cent depuis." Du fond de la Huronie, le P. de Brébeuf relate à son tour: "Nous croyons que la bienheureuse Vierge a eu pour agréable nos petites dévotions, car dès la même journée (du 8 décembre 1635), nous baptisâmes trois petites filles, dont l'une, du nom de Marie de la Conception, est toujours aux trousses des Pères, quand ils récitent leur bréviaire, et la première arrivée aux leçons de catéchisme..."

Avant la fin du mois, nous en eûmes baptisé vingt-huit, et depuis, nous remarquons un notable changement; si bien que nous en avons toujours gagné un bon nombre à la suite de notre messe de chaque mois."

C'est le 2 février suivant, jour de la Purification de Notre-Dame, que ces nouveaux chrétiens commencèrent pour de bon à suivre la vie liturgique de l'Eglise. "Ayant assemblé tous les enfants chrétiens, parés le mieux qu'il se pouvait, raconte saint Jean de Brébeuf, nous fîmes en leur présence la bénédiction des cierges; puis ayant expliqué aux grands comment, ce jour-là, Notre-Dame avait offert son Fils au Père dans le Temple, (je leur dis) qu'ils devaient aussi présenter leurs enfants au service de Dieu et que, s'ils le faisaient, Dieu en prendrait un soin plus particulier. Ils en furent très contents... Dieu soit infiniment loué, conclut-il, et la bienheureuse Vierge, car nous pouvons dire que de ce jour-là nous primes possession de cette petite jeunesse, qui a continué depuis à s'assembler tous les dimanches dans notre cabane pour prier Dieu. Il était bien raisonnable que, puisqu'ils avaient commencé à naître enfants de Dieu le jour de l'Immaculée-Conception de cette sainte Vierge, ils commençassent aussi le jour de sa Purification à pratiquer leurs devoirs de chrétiens, pour les continuer le reste de leur vie. C'est ce que nous espérons par l'entremise de cette Mère de Miséricorde, qui nous a fait assez paraître que sans doute elle veut être la Mère de cette nouvelle Eglise."

Adrien POULIOT, S. J.

(à suivre)



## EDITORIAL

## RE-AWAKENING NATIVE LEADERSHIP

Another series of Leadership Courses will soon be under way. The social workers attached to the eight regional offices are busy ironing out the last minute details. No doubt the experience gathered from the initial series together with the practical information collected since then will have inspired to them formulas and techniques ever more adapted to the needs of the Indians. We wish them all and their recently appointed supervisor a well-deserved success.

These Leadership Courses are perhaps the most promising and praiseworthy initiative of the Department in recent years. There have been substantial improvements and innovations in other sectors, particularly in education and technical assistance. But a rise in native leadership is the only factor that can give a permanent social value to these other developments. Without it, they will operate at cross purposes.

The educational system is slanted towards life among the non-Indians, away from the reserve and from the natural community. On the other hand, by improving living standards on the reserve, technical assistance makes it materially more attractive to live there. Hence there is a good probability that young Indians graduating from school will prefer to stay on the reserve.

But unless Leadership Courses and adult education in general prepare the way for them, their newly acquired education will profit them and their community very little. They will slowly slip back into the traditional attitude of letting the government do everything for them.

If successfully carried on over a given period of time and especially if followed up in every possible way through the sympathetic cooperation of every one working among the Indians, Leadership Courses should prove the lasting solution to our native problem.

After all, said problem would probably have never developed into its present stage if we had let native leadership carry on its normal function instead of us assuming full control over Indian affairs. To quote W. W. Beaty, "in all cases, native leaders could have made only a few more mistakes than we have made for them". (Education for Action — p. 82.)

A. R., O.M.I.

## Public Schools

● It seems that the policy of the Indian Affairs Branch of educating Indian children with the whites, wherever it is practical to do so, is being implemented along a well determined plan, specially in the areas where the Indian reserves are contiguous to white settlements.

It is alledged that Indian children will learn better if placed in contact with white children; there would be more emulation and the Indian children would accordingly be trained for keener competition with their white brothers and sisters.

One major difficulty arises in the implementation of this policy. The Indian Act states clearly that Indian children should be educated in schools designated by the Minister, with the proviso: 'no child whose parent is a protestant shall be assigned to a school under Roman Catholic auspices, and no child whose parent is a Protestant Catholic shall be assigned to a school under Protestant auspices, except by written direction of the parent.'

(Indian Act, S. 117).

## KATZ ELECT NEW CHIEF

Hope, B.C. — Oscar D. Peters was nominated Chief Councillor for the Hope Band of Indians at Katz, B.C., Jan. 14th; Gilbert Ewen and Peter D. Peters were elected as councillors by acclamation, for a two-year term.

## Important Recipe

We saw a recipe in the "Indian News", contributed by Mrs. Elsie Knott, chief of the Mud Lake Band, which we feel sure you will want to read. It goes like this:

"Many husbands are entirely spoiled by mismanagement and so are not tender and good. Some women keep them too constantly in hot water, others freeze them. Others put them in a stew, some roast them, and still others keep them steadily in a pickle. It cannot be supposed that any husband will be tender, managed in this way, but they are really delirious when properly treated.

"Don't keep him in a kettle by force as he will stay there by himself if the proper care is taken. If he should sputter or fry, don't be anxious, some husbands do this. Add a little sugar in the form of what confectioners call kisses, but no vinegar or pepper on any account. Do not try him with something sharp to see if he's becoming tender. Stir him gently lest he be too long in the kettle and become fat and tasteless.

"If you follow these directions you will find him very digestible, agreeing nicely with you, and he will keep as long as you want."

## Father Renaud's Letter

Aboard C.P. Ry  
February 4, 1955

Dear boys and girls,

At least, I am with you again, really with you, not only in mind and heart, but physically. This is not absolutely true yet, since I am writing this on the train to Fort William, but by the time this letter reaches you, I will be at the residential school in McIntosh, Ont. having already met staff and pupils at Fort William, Fort Frances, Kenora and Pine Falls, Man.

Later on I expect to go to Sandy Bay, Camperville, in Man., and St. Philippe, Lestock, Lebreton and Cowesses in Saskatchewan. On this trip then, I will be visiting altogether eleven residential schools plus several day schools in those areas. In other words I will be meeting hundreds of you, in fact, over a thousand. Won't that be wonderful?

Of course it is impossible to stay very long at each place, not even long enough to learn every one's name by heart. But I will know some, especially of boys and girls in Grade 7 and up, since we will be working in the classroom together for at least one full day. Thus there are always the odd ones from the Junior grades who manage to hang around my elbow every time I go through the corridors or spend a few minutes in the recreation halls.

Visiting your schools is a unique experience. The first day, every one looks at me silently, wondering who is this stranger from Ottawa. Perhaps this very word implies that I am another one of those very important government officials who can make the sun shine or the rain fall at will on the Indian people. It is not so, I assure you. The second day I do not seem to be so frightening and the third day, we are all one big happy family. Comes the time to leave, every one says: "Father, why don't you stay with us? Don't you like us?" Sure I do, but precisely you are not all in one place. What about the other schools?

Because I am out to learn as much as possible about each school, how it functions, how fast the pupils are progressing, how well they are preparing for their future, I spend three to four days at each place. But I must also gather an over-all picture of what goes on in the schools in general, so I try to visit as many as possible and cannot stay too long at just one of them. Don't worry thought, we will make every minute count.

André Renaud, O.M.I.

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## Overdue Reform

James Brown, Liberal member for Brantford, has proposed an amendment to the Election Act which would extend the right to vote to all Indians on reservations.

The reform is long overdue.

All Indians living off reservations are entitled to vote.

This shows that the government does not consider that an Indian, by reason of his race, is somewhat unfit to exercise the franchise.

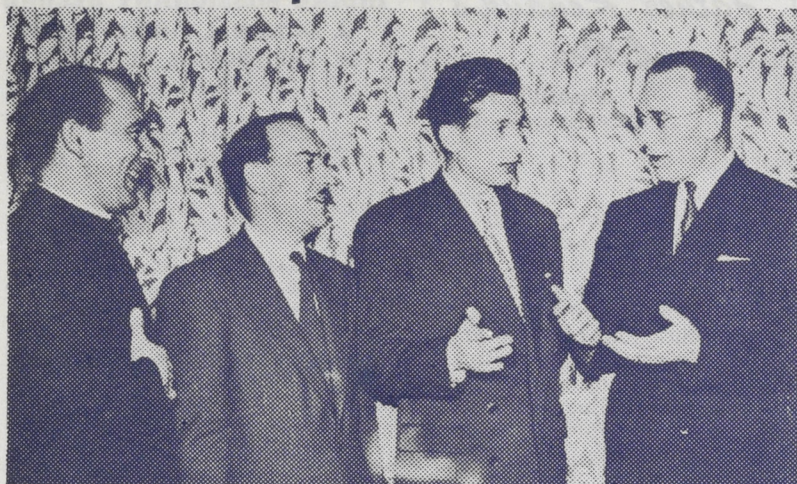
During the war, the response from Indians to the call of their country was exceptionally high. All war veterans living on reservations may now vote. They have earned that right. Their wives are also granted the same right. But did not these men by their service in the forces purchase the right for all their race, and not just for themselves and their wives? Why should their fathers, mothers, brothers, sisters and children not enjoy the same privilege?

Indians who pay income tax can vote. Surely this is indefensible? Since when has wealth been a requirement of the vote? And if it be pleaded that these Indians have been given the franchise not because they are wealthier than some others, but because they are sharing in the country's tax burden, then we must ask the government if it believes that those Indians who do not pay income tax manage to escape taxes in their entirety.

Any special privileges which are accorded to Indians living on reservations cannot begin to pay the debt which the white men owes the Indian for usurping his homeland. These special privileges should not be advanced as an excuse for denying the Indian the full right of a Canadian citizen. (Ontario Intelligencer)



## UNESCO Representative in Ottawa



From left to right: Rev. Fr. A. Renaud, O.M.I., Mr. Eugène Bussière, Director of Citizenship Branch, Dr. Jean Larnaud, of Paris, and Mr. Bona Arsenaault.

Ottawa, (C.C.C.) — Cooperation with the work of UNESCO by Catholics is essential. It is important that it be increased, according to Jean Larnaud, secretary general of the Catholic Centre of International Co-ordination with UNESCO in Paris who visited Ottawa recently.

M. Larnaud met a number of Canadian groups to discuss the urgency of more attention being paid to the work.

Definitely anti-religious and Marxist influences in UNESCO were firmly established under its first director-general, Julian Huxley. Today under the present director-general, Luther Evans, a considerable change has taken place.

M. Larnaud pointed out that the Catholic Centre of Co-ordination for work with UNESCO was established in Paris in 1946, because it was realized right away that Catholic influence would have to make itself felt on all questions of education and culture which were dealt with.

M. Larnaud was full of praise for the work the Canadian delegation, under Bona Arsenaault, M. P., had done at the Montevideo conference.

Since UNESCO is an agency of the United Nations, participation of each country is through government delegations. It was pointed out, governments rely on advisory groups of citizens, through educa-

tional and cultural associations, to study and advise on certain phases of UNESCO's international work.

The senior Canadian presently on the UNESCO staff is Ross MacLean, formerly head of the National Film Board. Two Canadian correspondents have been appointed by the C.C.C. They are Fathers J. D. Cadieux and A. Carley of Ottawa. Father Renaud, O.M.I., is acting as liaison with the UNESCO Paris Center of coordination for the Oblate Father's Indian and Eskimo Welfare Commission.

### "Law of the Yukon"

Whitehorse, Y.T. — A splendid film has been prepared by the George Ferney Studio in Paris last Winter, on the Yukon missions. The movies have been taken in color by Father Basil Studer, O.M.I., missionary at Telegraph Creek, B.C., while Father A. Roche, O.M.I., of Lyon, France, has written a very effective script. The film was first presented in Paris last June and has received very high praise. An English edition of this film is now being prepared.

## TEACHERS IN N.W.T. RANK HIGH

OTTAWA — Teachers in federal Indian and day schools in the Northwest Territories and northern Quebec are the most highly-qualified teaching group in Canada.

J. V. Jacobson, superintendent of education for the northern affairs department made this claim after reporting on a survey of qualifications of the 46 federal teachers in the north.

The survey showed all have teaching certificates, one-quarter have university degrees and only one has less than a first-class teaching certificate — senior matriculation plus at least one year of university training.

The minimum requirement for federal teachers in the north is a first-class certificate but exceptions are made occasionally on grounds of personal suitability. This usually takes precedence over qualification and experience.

The northern teachers average 30 years of age and 12 years in teaching experience. There are 22 men, of which 19 are married and 24 women of which 19 are single.

The 46 teachers have been drawn from all provinces except Newfoundland. Ten are from Ontario, nine from Alberta, eight from Saskatchewan, eight from Manitoba, seven from Quebec, five from British Columbia; Nova Scotia and Prince Edward Island have two each and New Brunswick one.

● The Nootka Indians of Vancouver island long ago lived in shed-like houses built of posts covered with split cedar.

## North-West To Stand By Indian Treaties

OTTAWA — Indians and Eskimos of the Canadian north are going to get the right to hunt big game and non-migratory birds for food on a year-round basis.

Excluded are game sanctuaries and registered trapping areas. The present right of natives to hunt in these areas during open seasons will remain.

Northwest Territories Council, which met in Ottawa recently, approved an amendment to its game laws in order to live up to the spirit of ancient treaties giving Indians the right to hunt and fish for food any time.

### Liquor Rights

Full liquor rights to Eskimos who have adopted the white man's way of life has been extended by the Northwest Territories Council; 75 Eskimos only qualify for permit, after an 18-month probationary period.

Meanwhile, Indians in the Territories are forbidden to buy liquor under the Federal Indian Act.

### Radio Moscow

The CBC will improve its services to the Canadian North, since Radio-Moscow is heard by its inhabitants more clearly than Canadian radio stations.

### Education

New measures concerning education in the Territories, consist in the adoption of an amendment to the Territorial Act, effecting the official transfer of education services for Indians from the Department of Citizenship and Immigration to the Northwest Territory Council; the latter will transmit it to the Northern Affairs Department, which already has under its jurisdiction the educational services for Eskimos.

The Education Services for Indians in the Territories will continue to be administered according to the provisions of the Indian Act, which call for denominational schools, which means that the Catholic Indian children will continue to be educated by Catholic teachers and Protestant children by Protestant teachers.

### Health Plan Extended

The Northwest Territories Council also, endorsed a \$1,600,000 budget aimed at Northern Development and approving a new plan to extend health services in the North.

The budget contains an item of \$17,000 to help provide for a medical officer, dental officer, eyes specialist and public health nurse for the Mackenzie district.

This will be the first step in setting up a new Northern health service to work in conjunction with medical health personnel now maintained in the North. The new personnel travelling among the Northern settlements will attend to the health of whites as well as natives.

### Learn About Tractors

TORONTO, Ont. — Two Eskimos have reported for work at the Toronto machine shop last month; they are Peter Thatcher and Elijah Tokok.

They have been chosen by the Federal Government to be keymen in the forthcoming move of Akla-vik, their Arctic hometown.

They will learn to repair and maintain the great tractors needed to move buildings from old Akla-vik to the new site.

## Advocates Transfer to Provinces

OTTAWA — A. H. Bryson, CCF member for Humboldt-Melfort, in Saskatchewan, claimed that the Government allowed 'bungling' in the administration of Indian Affairs, when he spoke in the throne speech debate, January 14.

He endorsed payment of family allowances to Indians, but the way they were paid led Indians to become wards of the country, he said... Indian women had to stay close to the children and the schools, and the men would not go hunting and fishing without their women.

Mr. Bryson suggested also the Government establish trading posts in the north to ensure Indians buy essentials.

He asked the government to call a federal-provincial conference to work out long-term financial arrangements whereby the provinces would take over administration of Indian Affairs.

Claiming that the administration of the Indian Affairs Branch had 'bungled' on many occasions, he gave as example two incidents alleged to have happened last Summer. One was that after the Indians had stored their meat in a locker plant, the man in charge left for a two months holiday, taking the key to the plant with him leaving the Indians in a panic.

The other was that due to the fact that one reservation in his constituency has no Indian Agent; the nearest office being 100 miles away, an Indian wishing to sell something has to travel that far and back to get written permission, with the result that the Indian did not sell.

## Eskimo Agent at Frobisher

OTTAWA, Ont. — Doug Wilkinson, 35, who has spent most of his life in the North since 1946 has been appointed Governmental Agent for the Eskimos at Frobisher Bay, Baffin Land.

Mr. Wilkinson was the producer of two well-known color films on Eskimo life: 'Angotee' and 'Land of the Long Day', which he filmed on behalf of the National Film Board, at Chesterfield Inlet and at Pond Inlet, N.W.T.

In the last two years Wilkinson lived with the natives at Pond Inlet, N.W.T.